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At Sewanee, a cornerstone and a new record [p. 14]

Pentecostal Voices [p. 5.]

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TALKS WITH TEACHERS

Your Permanent Influence

At this time of the year we Church school teachers may have put aside our books, and we may cease for a while our continual scheming of how to start and carry through next Sunday's lesson. But we still have memories of the children we have been teaching all through the year. Well may we ask ourselves between terms, "What have I accomplished in the lives of these children? Will the things that were said and done in my class have any permanent influence on the lives of these boys and girls?"

There is a fascinating scientific conjecture that vibrations never cease, but are passed on through other carrying media through incalculable time and space. The candle that burns its life away is in reality causing its material to pass into other forms. In human relations, lives give impulses to other lives, and these to others, like the advancing waves of the ocean. Who can tell what this moment's willed action may have started!

We have few ways of discovering the remote effects of any particular push. Now and then we see a result, long after, and know its origin. If only we could recall and examine the initial impulses, and estimate their value! Yet we do have a modern way: We have phonographic and tape recording of sound, and we have movies. If these catch a given performance we can play them over later for our pleasure and study.

This came forcibly to my mind recently when, cleaning up my tape recorder and playing over some old tapes, I found I was listening to the recording of a class in a small Church school which I had long forgotten, the recording of which had supposedly been erased. The teacher I remembered well — a young businessman of about 30 who had shown himself peculiarly sensitive to the human relationships called for in the newer ways of teaching. In that parish, I remember, when several older teachers had resisted our efforts to introduce the new series of lessons, he at once saw the needs of children, and readily caught on to the new aims and approach.

The tape had been made nearly 10 years ago, yet the words came as clearly as when we first played it back the same afternoon — Henry, and the rector, and I. We had been seated in the rector's study, and we took notes, then compared reactions. We had all agreed that it was a good session, and that Henry's fifth grade boys had been moved to original response. Some words I heard again were:

(There had been some vandalism in the local school recently, and this became

the background for the discussion, which ultimately led by stages through respect for the property of others to respect authority, and then to some thought of God's authority and of reverence Him.)

Teacher: "Why do you think these boys tore up the things in that schoolroom?"

Voices: "They wanted some fun." "They hated school." "It was their chance — nobody was guarding it." "They wanted to do what they could do." "They were just like kids, the police said — they didn't have a sense." Some of these were developed, and the group mind clearly showed disapproval (The group process, without undue adult pressure was applying standards.)

Teacher: "Would we all behave better there was a policeman on every corner?"

Voices: "There couldn't be enough" and finally the idea that "the best policeman is yourself."

It was interesting to recall how these boys responded to their teacher's gentle leadership. There was clowning and some laughter, but the trend was earnest and eager. Finally the teacher led them to the idea of God as the great authority behind everything.

Teacher: "When you pray, do you always ask God to approve of everything you have done?" And then, "In your prayers, just how do you think about God?"

There were some odd but penetrating expressions. "He's big . . . and strong." "He is just over the roof . . . but everywhere too." "He looks at me, and says to go ahead." "I think of the Ten Commandments." "He's nice . . . and I like Him."

All through, Henry was giving them his own sincere religion, but leading them through their own boyish impressions. He was influencing them in ways we can only imagine. Henry is no longer living, but the touch on these young lives has been going on ever since. These boys (then 11) will be voting for the first time in their lives. Will Henry be voting through them?

So, all our teaching efforts pass into personal histories. The moments we have spent in class are not wasted — unless perhaps, they were ill-prepared, vain, and unloving. How do we influence the lives of our pupils? God only knows! But He does know, and now and then He may allow us to see the fruits of our teaching.

ANGLICAN CYCLE OF PRAYERS

July

10. Massachusetts, U.S.A.
11. Matabeleland, Central Africa
12. Mauritius, Africa
13. Meath, Ireland
14. Melanesia, Pacific
15. Melbourne, Australia
16. Mexico

The Living CHURCH

June 141 Established 1878 Number 2

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

STAFF

Peter Day, editor. Rev. E. W. Andrews, executive editor. Jean Drysdale, assistant to the editor. Christine Fleming Heffner, news editor. Rev. F. C. Lightbourn, S.T.M., literary editor. Very Rev. William S. Lea, Elizabeth McCracken, Paul B. Anderson, Th.D., Paul Rusch, L.H.D., associate editors. Lila Thurber, assistant editor. Patricia Williams, editorial assistant. Warren J. Debus, business manager. Marie Pfeifer, advertising manager. Roman Bahr, subscription manager.

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THINGS TO COME

July

0. Fourth Sunday after Trinity
7. Fifth Sunday after Trinity
24. Sixth Sunday after Trinity
25. St. James
31. Seventh Sunday after Trinity

August

6. Transfiguration
7. Eighth Sunday after Trinity
14. Ninth Sunday after Trinity
21. Tenth Sunday after Trinity
24. St. Bartholomew
28. Eleventh Sunday after Trinity
31. Brotherhood of St. Andrew, annual convention, Sewanee, Tenn., to September 4th.

September

4. Twelfth Sunday after Trinity
11. Thirteenth Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Southwestern Virginia

When I originally subscribed to THE LIVING CHURCH, I rather suspected your editorials and news items would be of a liberal bent. A peek at an occasional issue together with your Milwaukee domiciliary was the basis of my opinion. Hence, no illusions have been broken in my weekly observance on the way your many statements were couched in sociological travesty.

I was disappointed in the misconceptions carried in your June 12th issue with reference to the diocese of Southwestern Virginia, both by the news item and editorial. If you had access to the Episcopal Churchwomen's vote favoring integration of young people's conferences, this same source certainly was knowledgeable of a motion made in the diocesan convention for the matter of integrated or segregated youth conferences to be submitted to the communicants of the diocese in a referendum; this referendum to be binding upon the diocesan convention. It carried in the lay order by approximately three-to-one majority, but was unanimously defeated by the clergy. Does this not negate your insidious inference that the lay majority of the council or convention is impeding the desire of the women and young people? If not, why then the clergy's refusal to let the people of the diocese decide this vexing problem? Obviously the majority of the lay delegates was so willing.

Moreover, prior to this year's convention, you know that a survey of lay opinion made impartially by the diocesan study commission established by the 1958 council revealed that of those responding 74% were opposed to any type integrated youth conference; furthermore, that 81% were opposed to youth conferences integrated racially by sex. This latter proposal was the main forte of the clergy and lay minority in the councils of 1958, 1959, and 1960. Significantly, every communicant of the diocese of Southwestern Virginia had an opportunity to execute the survey questionnaire — young people and women, as well as male communicants. Does not this overwhelming sentiment render rather meaningless and trite the following quotation of your editorial: "It seems very significant that the two groups whom segregationists

claim to be specially concerned to protect young people and women ... seem, in Southwestern Virginia, to feel that the segregationists' way of protecting them is undesirable."

FRANCIS T. WEST

Martinsville, Va.

Editor's Note: The following excerpt from the account of the diocese of Southwestern Virginia's annual council, published in the *Southwestern Episcopalian*, confirms what was reported in our editorial, "Clergy Are Not Alone," which Mr. West refers: "Question before the house was the disposition of youth conferences at the Bishop Phillips Memorial Conference Center. Both the young people of the diocese and the women of the diocese had voted to integrate the youth conferences. The clergy were of the same opinion."

"A sizeable majority of the laymen council, however, opposed such integration and a series of resolutions were proposed before it was voted to continue the operating of the diocesan conference center as in 1959."

Devotional Reading

I am moved to express my agreement with Fr. Boylan's criticism [L.C., June 12th] of Christine Heffner's article on devotional reading [L.C., May 15th].

Being familiar with a large number of the books mentioned by Christine Heffner, I know well how gradually the spiritual classics should be approached. Many current religious books are based on these classics and, in this comparatively simplified form, furnish probably the best course to pursue toward the classics themselves. Perhaps St. Paul's words on the necessity of milk preceding meat are relevant here. Certainly the early reading of St. Theresa may well prove insipid (to use Fr. Boylan's word) or even repellent.

In some 60 years of hearing sermons, I have never noted the mention — much less the recommendation — of a single book that was not on the subject of "applied Christianity." We need gentle and progressive guidance in the realm of devotional reading.

(Miss) ELIMA A. FOSTER

Cleveland, Ohio

Juxtaposition?

I have indited a letter to the secular magazine *Time* for its crude reporting of the Jesuit effort to canonize certain martyrs of the Reformation period in which "Anglicans" and "Catholics" were placed in juxtaposition. Of course nothing was said of Bloody Mary.

But I was astounded to read the obviously unedited dispatch from RNS in THE LIVING CHURCH in the same vein, "Contributions from Anglicans to the Catholic shrine. . . ." [L.C., June 5th].

One thing I place to my credit when I was religion editor on two Chicago newspapers: I always wrote "Roman Catholic" and I have noticed since then more such exact references to the Church of Rome in the local public press.

(Rev.) FREDERICK L. GRATIOT
Rector, Holy Trinity Church

Skokie, Ill.

Editor's Note: In this case, "Catholic" appeared in a direct quotation.

ACU CYCLE OF PRAYER

July

10. St. Mark's, Van Nuys, Calif.; St. Luke's, Farmington, Maine
11. St. Philip's, Buffalo, N. Y.; Holy Trinity, Three Rivers, Mich.
12. St. Vincent's, Hurst, Texas
13. St. Luke's, Springfield, Ill.; St. James', Pewee Valley, Ky.; St. Matthew's, Portland, Ore.; St. James', Port Daniel Centre, Quebec, Canada
14. St. Paul's, Benecia, Calif.
15. Convent of St. Anne, Kingston, N. Y.
16. Church of St. John the Evangelist, Boston, Mass.; Church of the Holy Family, Brooklyn, N. Y.

The Living Church

Fourth Sunday after Trinity
July 10, 1960

For 81 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

LOS ANGELES

Closely Guarded Secret

The July 4th issue of *Newsweek* reported a recurrence of the pentecostal speaking in tongues" in 1,455-communicant St. Mark's Church, Van Nuys, Calif.

The phenomenon began last October when the Rev. Dennis J. Bennett, rector of St. Mark's, became impressed with the speaking in tongues done in a church in Los Angeles, and after study and conference with people who did it found he could do it himself.

Fr. Bennett shared his experience with his three assistants and various members of the parish, and the pentecostal speaking spread. In April, the treasurer asked the rector for his resignation. Bishop Hloy of Los Angeles sent a temporary minister and a firm letter to the parish forbidding any further such talking which would seem to be under Church auspices. At present, Fr. Bennett has left St. Mark's for a mission in Seattle, still convinced of the "spiritual validity of the experience."

Fr. Bennett told THE LIVING CHURCH: "Since the Episcopal Church . . . has been praying for renewal of the gift of healing and miracles, it is not unusual that the other nine-fold gifts of the Spirit of the New Testament Church should begin to reappear. Our experience with the 'unknown language' has exactly followed St. Paul's description and explanation in I Corinthians 14. There has been no emotionalism, no sensationalism of any kind, just a quiet deepening of the spiritual life, a deeper love for our Lord and the Church, and an amazing increase in the power of healing and the other spiritual gifts* . . .

"The phenomenon of the 'unknown tongue' as a spiritual and devotional resource is known in many places in the

Episcopal Church, but has been kept a closely guarded secret, sometimes for many years, because it seemed a bit wild! . . ."

[Reliable sources have named one of these parishes as Trinity Church, Wheaton, Ill. The Rev. R. E. Winkler, rector of Trinity Church, was in Europe at press time and therefore was unavailable for comment.]

Fr. Bennett said further:

"The chief objection voiced to me was that it was 'too religious,' and that it created a 'spiritual elite' who thought they were superior. This, by the way, is not true. Everyone who has received this experience is utterly convinced that it is for anyone who asks and has nothing to do with spiritual superiority. . . .

"May I please emphasize that *no one* has left the Church because of the experience. All involved have found themselves drawn to the Church and the Sacrament more strongly. . . . Those who left, left only because they found it impossible to keep their spiritual lives healthy in an atmosphere of rejection. They have gone to other parishes and missions, and have usually been received with cordiality."

INSTITUTIONS

In Good Hands

The board of directors of St. Francis Boys' Homes on June 28th accepted the resignation of the Rev. Robert Mize, founder of the homes, as director. His resignation becomes effective January 1, 1961. Fr. Mize has been on leave of absence in South Africa at the invitation of Archbishop de Blank of Capetown [L.C., September 13, 1959].

A spokesman of the board assured THE LIVING CHURCH that administration and staff of the homes will continue as in the past, and that the Rev. William Craig, assistant director, who has been acting director during the absence of Fr. Mize, will continue in the post.

Fr. Mize is considering an invitation of Archbishop de Blank to remain in South Africa, but his plans are not settled. In a letter to members and friends of the homes, Fr. Mize said:

"Through the years I have tried to develop the homes to the point where they are not dependent upon any single person. And I step out of the directorship because I have come to feel that the homes are fully organ-



Fr. Mize: A longing for the pastoral.

ized and in safe and good hands. In one sense the job of a founder is to work himself out of a job. My temporary separation . . . has proven to me that the homes are sound and durable, and with a proven leader in the person of Fr. Craig. The last few months have brought better results in the rehabilitation of boys than ever before.

"In recent years, as the homes have developed and I have had to give myself to administrative duties, I have come to long for a renewal of the pastoral and priestly function of my ministry. . . .

"Not only in Fr. Craig but also in the two deans of boys, St. Francis has three splendid priests and leaders. I have come to look upon Fr. Peter Francis, who first came to the homes in 1948, as one of the reasons for St. Francis becoming known from coast to coast as a pioneer and standard-making agency. And not enough can be said for other . . . workers, many of whom have long been with the homes."

MEDICINE

Morally Wrong

The Rt. Rev. R. C. Mortimer, Bishop of Exeter, in a speech to the British Medical Association said that physicians are under no moral obligation to keep elderly persons alive by "extraordinary means" — those which "involve very great expense, inconvenience, or hardship."

"Ordinary means of prolonging life must be in all cases employed," he said,

*Dr. Francis J. Hall writes in his *Dogmatic Theology*, v. 8, p. 24:

"The 'extraordinary gifts' pertain to the particular and supernatural providence whereby the emergencies of the apostolic age were met. They were of a miraculous nature and abnormal, becoming more and more rare as the Church became more fully developed. . . . That they have ceased altogether and forever we cannot maintain, for we can neither foresee what extraordinary emergencies the Church may have to meet, nor sufficiently explore the mind and will of the Holy Spirit in this matter. . . . They will always be exceptional."



Bishop Bentley: No stranger, he.

but to subject very old people to the acute discomfort of a serious operation or intravenous feeding "would seem to be morally wrong. Such means should be used only where there is reasonable hope of recovery or where some benefit or happiness is conferred on the patient."

ALASKA

They Cast Their Nets

On June 2d the clergy conference of the missionary district of Alaska convened at Harding Lake Camp, some 45 miles south of Fairbanks on the Alaska Highway. Some 30 missionary clergymen had traveled there by boats, airplanes, trains, and automobiles. They unrolled their sleeping bags, cast their mosquito nets on cots in tent frames, and settled down in a log dining hall for their annual meeting of minds.

The major speaker was no stranger to Alaska. After 12 years away, the former Bishop of Alaska, Bishop Bentley, director of the Overseas Department and a vice president of the National Council, was home to a changed and changing land.

Special guests of the conference were Mr. and Mrs. Albert Patterson of the diocese of Western New York, who had accompanied Bishop Gordon of Alaska back from Buffalo in the new airplane which was the gift of the people in that diocese to Alaska [L.C., June 5th].

Business items of the conferences: missionary outreach within the district; plans for the 1961 centennial of the first Angli-

can service of worship in Alaska; and plans for the almost insuperable task of holding a general district convocation, so that the democratic nature of the Church can be expressed more fully. If problems of distance, travel and expense can be overcome and an adequate place found, the first convocation will be held in 1962.

ENGLAND

Inherited Manners

The Most Rev. Geoffrey Francis Fisher, Archbishop of Canterbury, blamed not only the "abusive" attitude of Soviet Premier Nikita S. Khrushchev over the U2 incident but the "manners of the American reply" for the collapse of the Summit Conference in Paris.

Writing in the *Canterbury Diocesan Notes*, Dr. Fisher said "the more Mr. Khrushchev said, the more abusive, and, therefore, the more ineffective to any sensible person, he became. . . ." On the other hand, he wrote, "the manners of the American reply caused distress to many who are devoted friends of the United States."

Dr. Fisher said that although Mr. Khrushchev had "behaved unreasonably," there had been "a great opportunity for Western tradition to show how a great power can rise to inherited good manners."

"Would it not have set a new, a higher and more Christian standard," he asked "if the answer had been to say that we are sorry?" [RNS]

Not Necessarily Right

The Ven. Oswin Harvard Gibbs-Smith of London took issue with the Rev. Canon John Collins, precentor of St. Paul's Cathedral, who has frequently urged that Britain take the initiative in disarmament.

Preaching from the same pulpit in St.

Paul's, the archdeacon said it was unrealistic to say that if Britain gave the lead in disarming unilaterally, other nations would follow.

"Peace at any price is not a Christian objective," he said. "The Church has never adopted pacifism as the necessary right attitude." He added that he would go further and express the judgment that "had it not been for the nuclear power of the peace-loving United States, Europe now might have been overrun by the overwhelming might of socialist armies."

CHICAGO

Witness on the West Side

Despite a drizzle and a chill wind on Lake Michigan, more than 300 clergy, acolytes, and young people from 15 urban churches participated in an outdoor procession during the second annual Day of Witness sponsored by the west side clergy of the diocese of Chicago late in May.

The procession, complete with Church flags, parish banners, American flag, drum majorettes, and uniformed members of St. Andrew's three baseball teams wound through the streets of Chicago near-west side for almost an hour. Aided by choirs from the Church of the Ascension, Chicago, and St. Luke's Church, Evanston, and accompanied by drum and bugle corps from St. Andrew's Church and a nearby high school, the procession sang "Onward Christian Soldiers" while people watched from second story porches and open windows.

Because of the weather, the Eucharist celebrated in the presence of the Bishop of Chicago, was held in the Church of the Epiphany instead of in Skinner Park. After the service, a luncheon honored the Rev. John Plummer, retired rector of St. Michael and All Angels' Church, Berwyn, on the occasion of the 50th anniversary of his ordination.

Procession in Chicago's west side: Church flags and three baseball teams.



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Fanfare

More than 1,200 Churchmen of the diocese of Chicago crowded the Cathedral of St. James, Whitsunday, for the Choral Evensong which concluded the observance of the 125th anniversary of the diocese. The Presiding Bishop, making his first official visitation to the diocese, was the preacher.

A fanfare announced the arrival of each of three processions to the cathedral. The first procession, composed of clergy, the cathedral choir, and the lay trustees and lay members of the standing committee, entered by the west door. The bishops' procession, which included the visiting bishops, the bishops suffragan of Chicago, and Bishop Burrill, the diocesan, entered by the south door, and the Presiding Bishop and his attendants entered by the north door.

At the conclusion of the service eight clergy of the diocese were honored for "long and distinguished service to the Church."

TRAVEL

The Church in the Mountains

Travelers to the national parks and national forests of Colorado will find the Church accessible to them at most points. Within Rocky Mountain National Park, at the town of Estes Park is St. Bartholomew's Chapel; just outside the park boundaries at Allenspark is the Church of St. James on the Mount, with services at 8:00 and 11:00 on Sunday mornings.

Near the cliff dwellings of Mesa Verde National Park are St. John's Church, Ouray, and St. Paul's Church, at Mancos. The Church of St. John the Baptist, at nearby Granby, serves travelers to the Shadow Mountain Recreation Area.

Fairly near Dinosaur National Monument in the northwest corner of Colorado are St. Paul's Church, at Steamboat Springs, and St. Mark's Church, at Craig. St. Matthew's Church, Grand Junction, is near Grand Mesa National Monument; St. Luke's Church, Delta, St. Paul's Church, Montrose, and the Church of the Good Samaritan, Gunnison, are near the Black Canyon National Monument.

Serving other resort areas are St. James' Church, Meeker, in the White River National Forest; St. Barnabas' Church, Glenwood Springs, and St. John's Church, New Castle, for the White River National Forest and Glenwood Springs; Christ Church, at Aspen; St. George's Church, Leadville, Grace Church, Buena Vista, and the Church of the Ascension, Salida, for historic mining areas and the San Isabela National Forest; St. Paul's Church, Central City, Grace Church, Georgetown, and Calvary Church, Idaho Springs; and St. John's Church, Ouray, St. Mark's Church, Durango, amid old mining areas and near the historic narrow gauge railroad, still operating.



The preacher entered by the north door.*

Sunday in the Sierras

Visitors to King's Canyon National Park and Sequoia National Park in the diocese of San Joaquin in California will find the Church at Camp San Joaquin, Generals Highway, Sequoia National Forest, where there are weekly services. Vacationers at Yosemite National Park will find some services in Yosemite Village. Others will be held in the three camping areas, but the schedule was incomplete at last report.

Bishop for Vacationers

Bishop Sterling of Montana makes personal visitations to Glacier and Yellowstone National Parks alternately throughout July and August. Schedules of these and of services at nearby towns are posted in all lodges and dining rooms in both parks.

SOCIAL RELATIONS

Final Action

Final action was taken by Episcopal Service for Youth, meeting in Atlantic City on June 10th, endorsing a plan under which the agency is now officially related to the Division of Health and Welfare Services of the National Council. The plan was embodied in recommendations presented and approved at the April meeting of the National Council [L.C., May 8th].

Under the realignment the Division of Health and Welfare Services will include a new Committee on Children and Youth. This committee will be served by an associate secretary, to be appointed by the Presiding Bishop, whose responsibilities will include the provision of staff service to the board and member agencies of E.S.Y.

The close relationship of E.S.Y. to the

*The Presiding Bishop with his chaplains, the Very Rev. John H. Scambler (left) and the Rev. Robert E. Savage, in procession at Chicago's anniversary observance.

General Division of Women's Work will be continued.

Episcopal Service for Youth, Inc., will retain its board structure and the control of the Sheerin Fund and other invested funds, primarily for the purpose of recruitment and scholarship assistance.

EUROPE

First Fund

The convocation of American Churches in Europe met recently in Munich and established, for the first time, a convocation treasury, to be made up of contributions from all the American churches in Europe, and to be divided equally between the needs in the European field and the program and budget of the National Council. Mr. Karl Cate of Paris was elected first treasurer of the convocation fund.

ELECTIONS. Council of advice: reelected, the Very Rev. Sturgis Riddle and the Rev. Donald Wiseman; laity, elected, Mr. Gordon Morrill and Mr. Wendell Nichols. Deputies to General Convention: the Rev. Gerald O'Grady and Mr. Karl Cate. Alternates to General Convention; the Rev. Joseph Bernardin and Mr. George Snyder.

SOUTH AFRICA

Quarrel with Doctrines

The Most Rev. Joost de Blank, Archbishop of Capetown, has denounced a recent attack on him by a publication of the Dutch Reformed Church.

The Reformed Church periodical, *Kerkbode*, described Dr. de Blank as "very arrogant" and "painfully color-conscious."

Replying in *Good Hope*, organ of the Capetown archdiocese, Dr. de Blank said that "at a time when it looked as if it might have been possible to arrange conversations between the Churches in South Africa (on the racial issue), *Kerkbode* decided to launch yet another attack on me.

"On such occasions as I have taken issue with the Dutch Reformed Church," he said, "I have never descended to personal abuse. . . . My quarrel has been with erroneous doctrines and practices, not with people." [RNS]

INDIANAPOLIS

Pledged: Continued Support

Meeting at Christ Church Cathedral, in Indianapolis, Ind., in May, the convention of the diocese of Indianapolis adopted a budget of \$348,038. Anticipating the expiration of a foundation grant which has made possible notable mission advances, the convention authorized the appointment of a special committee to study the further capital needs of the diocese and to prepare a proposal for meeting these needs to be presented to the 1961 convention.

In response to the address of Bishop

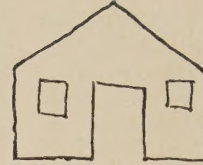
Continued on page 11

20 Centuries of

CATHEDRALS

1st Century

When Paul wrote to the Church in Thessalonica, for instance, he was writing to all the Christians in town . . . and they all met in a house which was barely large enough to get everyone in.



Soon there were just too many Christians in town to get them all into a single house. So several families offered their houses.



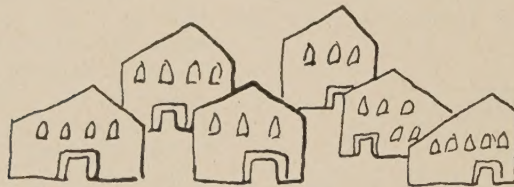
There was still just one chief minister in town (some called him "Bishop") and he had a hard time of it . . . he was wanted in all three places at once. (It still happens.)

IVth Century

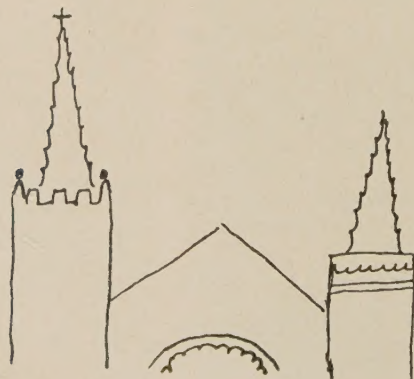
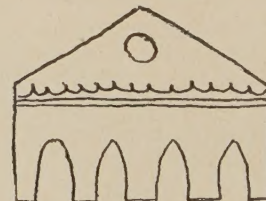
The problem became really aggravating when the Emperor became a Christian. Now it was respectable to be a Christian. And now there could be church buildings . . . in fact, church buildings were springing up all over town. And the bishop had to hold them together as the Church in Thessalonica — that's what he was for.



With all these church buildings springing up, and with the bishop rushing around to them all as best he could, it became apparent that . . .



. . . if anyone was going to see very much of him, and if the Christians were ever to get a sense of being just one Church, then they needed a mighty big church building for the bishop to sit in and for all the people who wanted to get together with him. So we got cathedrals.

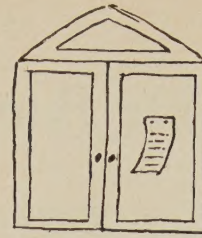


And the cathedrals got bigger and better. They got so big the bishop had to holler, and he walked around the cathedral so everybody could see what he really looked like.

Which brings us up to the *XVIth century* because things stayed pretty bad for a long time. Things even got worse before they got better. For instance, the bishop got so he didn't even care if the people could hear him. (He talked in Latin anyway.) Then — Luther nailed his theses on the church door and the Reformation opened.

Christians met in homes once again, and they got to know their spiritual leaders, for a change. And they got to know each other.

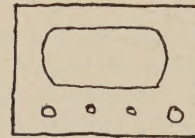
And then each separate group grew and grew and grew. It got so ministers had to start doing a lot of hollering again, especially at camp meetings, and the bishop rode horseback all around so everyone could see what he looked like.



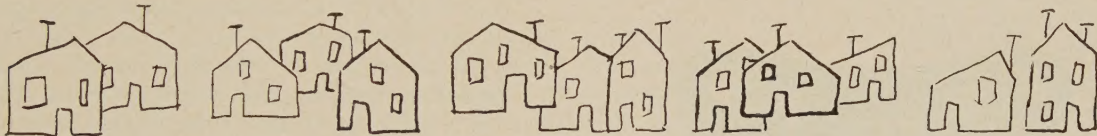
Which takes care of the *XVIIIth* and *XIXth* centuries. Except we started building our own new cathedrals so we could do our own hollering indoors. (It was more comfortable.) But everyone was out of touch. We were as out of touch as we had ever been.

But, still we keep on building cathedrals for the bishop to sit in. (He doesn't have to holler quite so much though, because he has a microphone.)

In the meanwhile, someone invented a little box with a window in it.



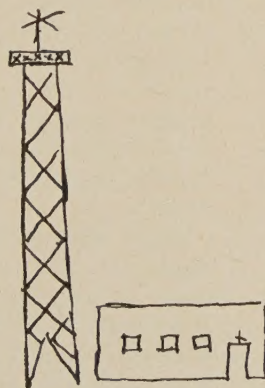
These boxes are found in homes. The Joneses have one and the Smythes have one and the Browns have two. Almost every home has at least one of these boxes.



Forty-four million homes have these boxes. (That's a lot of homes, when you stop to think about it.) These boxes are called television sets.

And if the bishop talks over the television channel, everyone in his home can see him and he doesn't have to holler, and he can begin to talk real sense and you get so you know him pretty well.

So when you go to church or to the market and you start talking with someone, what is more natural than to talk about what the bishop said? And even if you never met the other person before, at least you've got a starting point, because the other person saw the bishop, too.



So, instead of building a usual cathedral where the bishop still has to walk around, in order to be seen, and where you have to hear him from a loud speaker anyway — and he still looks vague up there, like he was talking into space — one bright diocese is going to build a cathedral that looks like this.

And the bishop is going to be able to talk with every parish and he will be able to talk with every family and every single person is going to know his bishop.

Every single parish and every single person is going to be linked together as a diocese in a way we haven't known since the start.

Parable For July

Through the miracles of technology it has become a thing for the average American to drive to remote places of great beauty and great interest. The vacation planned to cover great distances and take in a large number of preselected "sights" is a commonplace.

It is possible, for example, to drive to the Black Hills and park near the observation platform which faces Mt. Rushmore. On a summer day, the observant bystander will see many people come to the platform, stare at the carved faces of the presidents, snap a picture or two, buy a postcard, drink a soft drink, and be off down the road after a pause of 10 minutes.

It is possible to "do" Yellowstone or Glacier or Yosemite in a day or less, and to make a tour of all three in a week.

Similarly, it is possible for a person to confine his religious "tour" to a single hour out of the week.

The hasty tourist and the one-hour-a-week Christian share similar opportunities and a similar waste of those opportunities.

Each, at some effort, brings himself to the edge of what is sublimely true, good, and beautiful. Each samples what is lastingly significant. Each, unless he



is singularly insensitive, knows something of the exaltation of spirit which is the reasonable human response to what he has encountered.

By comparison with the soul trapped in the darkness of bar or counting house, brothel or snob-set club, the tourist and the one-hour worshipper each has great opportunities.

It is a great tragedy of our times that these opportunities are so commonly thrown away.

If the tourist would leave his car and spend half a day wandering down a trail, he might find an unpublishized waterfall or cliff or trout stream, might see a sunset or share a pot of campfire coffee, might meet some one worth exchanging quiet words with, might even, in quiet and beauty, meet himself.

He will not do so if he dashes from sight to sight, his eye on his wrist watch and his mind racing with close calculations on space and time.

And the Sunday worshipper also cheats himself if, once the acolyte has doused the last candle or the rector has shaken his hand on the church steps, he forgets that he lives his whole week in the presence of the glory and majesty of God.

The observation platform which is the public Sunday worship of the Church is a grand place to come to time and time again. From this vantage point we can see and hear the truth. But if we see and hear with our hearts and souls, the Sunday service will serve to call us down the less well-marked trails of religious life — to the meetings with God in private prayer, to the exploration of His word in class and study, to the alarming cliffs of penitence, and to the trout streams of personal evangelism.

God give us grace that we may not leave His House in haste!

Welcome, Colleague

The Anglican Communion has a new magazine, and it is a distinguished entrant into the field of Church journalism.

The first issue of *Anglican World* is a large (68 pages, 9½" by 12½"), handsome magazine, profusely illustrated (often in full color), with articles covering a very wide range of Anglican subjects and written by a distinguished group of contributors.

The magazine is scheduled to be published bimonthly, and subscriptions for the six issues in a single year are only \$3.00 (slightly less in groups of 10). We unhesitatingly call it a good buy, if it can maintain its first-issue quality.

Anglican World is the latest venture of a group of British Church journalists who already have one great success to their credit — *Church Illustrated*, a skillfully edited picture monthly serving the Church of England. Leading this team are Peter Harvey, who was a welcome visitor to the United States during the 1958 General Convention, and Dewi Morgan, THE LIVING CHURCH's England correspondent.

The new magazine represents this group's third effort to break into the American Church reading market. *Episcopal Church Illustrated* was tested after General Convention, carrying reprints of some of the English magazine's features, along with some American material. After this was abandoned, an international edition of *Church Illustrated*, keeping the format of the original, was produced for a few months.

Anglican World represents a wiser and more hopeful move. It is an entirely new magazine, more handsomely printed and more lavishly displayed than *Church Illustrated*. If we think of *Church Illustrated* as the Church's *Look*, *Anglican World* is the Church's *Holiday*.

Since the new magazine is world-wide in interest, its articles cover a wide geographical range. The first issue carries one article on the United States, a thoughtful essay by Bishop Brown of Arkansas on the southern racial controversy. There are other articles that cover the Anglican scene from Canada to Australia, from South Africa to India.

We welcome this newcomer to our field of joyous labor. We wish it well and expect it to play a valuable role in uniting the Anglican Communion.

sorts and conditions

BIRTH and marriage and death, the three climactic moments of the individual human life, are moments when almost everybody appreciates the significance of religion. It is said that there are some people who only go to church three times in their lives, and that they are carried in two of the three. Be that as it may, the relevance of Christianity at these moments is envied by atheistic philosophies and systems, like Communism, whose emptiness is shown up when they try to devise appropriate ceremonies for such occasions.

IT SEEMS, however, that Christianity did not originally pay much attention to any of the three. Most of the talk about marriage in the New Testament regards it as something a little to one side of the main track of seeking the Kingdom of Heaven. As far as death is concerned, it was thought that a great proportion of the present generation would still be alive when the Day of Judgment came. And while birth was a vital and central theme of the Gospel, the reference was not to the birth of babies but to the rebirth of young and old alike into a new life under a new covenant with God.

THUS, the powerful relevance of Christianity to the lives of ordinary people is really a sort of by-product, an incidental effect of the Gospel. Perhaps that is precisely the reason for the relevance. Birth is all very well,

but only a confident faith in the eternal destiny of the person being born provides a solid foundation for rejoicing over the beginning of life for little Mike or Judy. Marriage is an "honorable estate," but it is a sacrament only when it has a meaning beyond the earthly lives of the young couple. Death is merely a question mark unless the question is answered in Christ.

EARNEST Christian thinkers today demand that Christianity be relevant to the daily lives of ordinary people. But it really is relevant only when it insists that the daily lives of ordinary people be relevant to the Gospel. Nothing about mankind, about civilization, about war and peace, about economics, really has a built-in relevance.

I WAS reminded of this the other day, listening in church to the excuses given by the people who were invited to the great supper. One had bought some land, one had bought a yoke of oxen, another had just got married. But the master of the house, instead of making his supper relevant to the concerns of his friends, sent his servant out to get the people who were poor and downtrodden and had nothing else to do but come to his supper.

THE FOUNDATION of Christianity's relevance, it seems, is its imperious demand that we drop everything and accept Christ's invitation to His feast.

PETER DAY

NEWS

Continued from page 7

Craine of Indianapolis, the convention adopted resolutions commending:

- ✓ The National Council of Churches for its stand under recent charges of Communist infiltration. The continued support of the diocese was pledged to the NCC and similar ecumenical efforts;
- ✓ The formation of the Episcopal Churchmen for South Africa and the Society for Cultural and Racial Unity.
- ✓ To the state legislature the abolition of the death penalty in Indiana.

The convention also:

- ✓ Completed a thorough revision of the constitution and canons of the diocese;
- ✓ Endorsed the supplement to *The Book of Common Prayer* to provide additional prayers at the Holy Communion.

ELECTIONS. Standing committee: clergy, Paul Moore, Jr., G. E. Lynch, F. V. H. Carthy, W. L. Casady; laity, C. M. Spilman, Jr., Robert Hanna, J. W. Ashton, B. P. Hollett. Diocesan council: clergy, Paul Moore, Jr., W. A. D. Foster, R. A. MacGill; laity, Harold Hartley, Robert Miller, D. B. Davidson, Mrs. B. L. Dorsey. Delegates to provincial synod: clerical, J. L. Said, F. P. Williams, F. V. H. Carthy, A. A. Harlan; lay, Robert

Ozinga, James Mara, William Fobes, E. R. Gilliom. Alternates to provincial synod: clerical, Richard Daniels, E. D. Waldron, H. J. Hill, W. E. Stark; lay, Kirk Bassett, Joseph Johnson, Arthur Cook, Ray Warden. Deputies to General Convention: clerical, Paul Moore, Jr.; F. V. H. Carthy, T. A. Dixon, G. E. Lynch; lay, Dr. John Barrow, Charles Battle, Irving Burr, E. R. Gilliom. Alternates to General Convention: clerical, W. L. Casady, R. K. Bernhard, G. L. Evans, R. A. MacGill; lay, Dr. Shirrell Rogers, George Deeb, Jr., E. S. Pulliam, John Webb.

CONNECTICUT

Close Ties

The Rev. Douglas W. Kennedy, rector of St. James' Church, West Hartford, Conn., has been appointed canon of St. Andrew's Cathedral, Aberdeen, Scotland.

Close ties have existed between Aberdeen and Connecticut Anglicans since the Rt. Rev. Samuel Seabury was consecrated in Aberdeen 175 years ago. And for some time each has had a canon from the ranks of the other's clergy on its cathedral staff.

Mr. Kennedy, a native of Canada, recently celebrated the 25th anniversary of his ordination to the priesthood.

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BOOKS

Dawn Comes Up

A TESTAMENT OF TURNING. By Donet Meynell Roelofs. Morehouse-Barlow. Pp. 221. \$3.25.

When the Anglican Writers Award was first announced, through the Episcopal Book Club and Morehouse-Barlow Co., probably no one guessed that the winning manuscript would turn out to be a series of letters begun, as it seems, with no thought whatsoever of publication. After all, letters are not the most likely material for a published work, a few notable exceptions (like the Pauline epistles) to the contrary.

Yet this is just what happened. *A Testament of Turning*, which won the \$1,000 award, is made up of letters written over the past five years by Donet Meynell Roelofs to various persons of her acquaintance. One of the letters is to Bishop Lewis, then of Nevada, now of Olympia, who contributes the Foreword to the volume. The letters — 12 of them in all — are somewhat longer than most letters, for they form the chapters of a 221-page book.

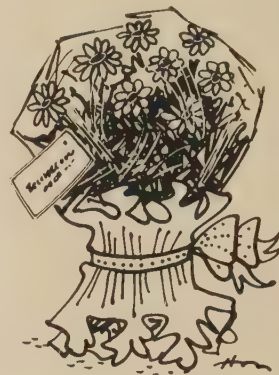
The chapters, or letters (the epistolary style is preserved in the greeting of each), deal with Mrs. Roelofs' growth from agnosticism to a strong and steady faith nourished by the sacramental life of the Episcopal Church. This growth was for Mrs. Roelofs neither easy at the outset nor without its setbacks, whether apparent or real, along the way.

Shortly before coming into the Church, she tells us, she underwent psychotherapy — because, as a faculty wife at Emory University, she got it free of charge. (Her husband, Robert Roelofs, is now chairman of the department of philosophy at the University of Nevada.) Her "incapacity to love fully had been removed during therapy" (p. 67) and her love was thus free at last to move toward God. She came to love God before believing in Him; but gradually there came the intellectual conviction also, although never lost sight of throughout the book is the fact that intellectual considerations, important as they are, can take us only to the threshold of faith.

All of this is beautifully written, with an effortless flow of language rising at times to poetic heights. With a master's degree in philosophy and experience in radio script and journalistic writing, Mrs. Roelofs is able to put together a moving and convincing account of an experience shared by many a convert, but denied to those cradled in the faith. Despite the pain involved in her spiritual growth, the periods of dryness in devotion, not to mention the tragic death of her mother, Mrs. Roelofs believes it has all been

abundantly worthwhile — and would be so even if she did not believe in a life to come:

"I came, I saw, I was conquered — by that Love. My name was Legion; I was in darkness and doubt and was given a name, and a purpose, and a self. I was at the meridian of my life; I cast no shadow, and was given substance. I stood alone and apart, and was given a Family. I was guilty, and was freed."



pardoned. I stood in peril, and was delivered. I was burdened with the ghosts of old sorrows, and was given joy to have and to hold.

"Until we find God, it is night. But dawn comes up in every face, and as soon as the eyes have sight" (pp. 212-213).

A Testament of Turning will not be a popular book, in the sense that every Churchperson ought to read it. Frankly, it is somewhat on the intellectual side, and will make its appeal mostly to college personnel, whether students or faculty members, who are perplexed with the same kind of doubts as was the author. But to such individuals it can definitely be recommended — and this is saying a lot.

FRANCIS C. LIGHTBOURN

In Brief

SCOTLAND: CHURCH AND NATION THROUGH SIXTEEN CENTURIES. By Gordon Donaldson. The review of this book, which appeared in our issue of June 19th, was sent to us by our Scottish correspondent and carried the price information of the British publishers. Since then we have learned that the book is being handled in this country by Alec R. Allenson, Inc., Naperville, Illinois. Price \$2.25.

A BRIEF HISTORY OF TRINITY CHURCH TOWSONTOWN 1860-1960. Compiled from the Records of the Vestry and Dr. Jackson Piper's Manuscript by J. Rieman McIntosh, Registrar, on the Occasion of the One Hundredth Anniversary of the Church, Towson, Maryland. Pp. 73, paper. Available at Trinity Church, 120 Allegheny Avenue, Towson 4, Md. \$2 per copy. [It is always a help to this department to receive, as we did in regard to this brochure, specific information as to where and for how much parish histories and similar publications sent to us for notice in this column can be purchased.]

PEOPLE and places

Changes of Address

✓ The Rev. Robert M. Harvey, vicar of St. Michael's Church, Ridgecrest, Calif., has moved to the new vicarage at 200 Drummond Dr.

✓ The Rev. Louis A. Parker, rector emeritus of St. Anna's Church, New Orleans, may be addressed at 161 S. E. Fourth Court, Pompano Beach, Fla.

✓ The Rev. Donald L. Rogan has returned to his work as rector of Trinity Church, Morgantown, W. Va., after studying for about nine months at St. Augustine's College, Canterbury, England. The acting rector of Trinity Church, the Rev. Harold M. Wilson, may now be addressed at Sandcrest, R. D. 1, Wheeling, W. Va. (Sandcrest is the retreat and conference center for the diocese of West Virginia.)

✓ The Rev. John L. Wolff, who recently became rector of Grace Church, Mohawk, N. Y., and of St. Alban's, Frankfort, should be addressed at Grace Church, 7 E. Main St., Mohawk.

Degrees Conferred

Columbia University recently awarded the degree of doctor of philosophy to the Rev. Stiles B. Lines, rector of Grace Church, Camden, S. C. Dr. Lines' thesis is a contribution to the social history of the Episcopal Church, entitled *Slaves and Churchmen: The Work of the Episcopal Church Among Southern Negroes, 1800-1860*.

The Rev. Harry J. Knickle, rector of Grace Church, Plainfield, N. J., received the degree of doctor of sacred theology from Temple University in June.

The Rev. John M. Gessell, rector of Grace Church, Salem, Mass., received the degree of doctor of philosophy from Yale University in June. Dr. Gessell's dissertation was entitled *William Temple — A Figure in Transition*.

Kenyon College — 92 received A.B. recently; 10 received B.D. or certificate of graduation. Honorary degrees: Bishop Crowley, Suffragan of Michigan, D.D.; Albert C. Jacobs, president of Trinity College, L.L.D.; Tibor Rado, research professor of mathematics, Ohio State University, Sc.D.; Hon. Potter Stewart, associate justice of

Appointments Accepted

✓ The Rev. Daniel A. Bennett, formerly rector of the Church of the Ascension, Rochester, N. Y., will in September begin work as chaplain to Episcopal students at Alfred University. He will be vicar of St. Alban's Church, Alfred, N. Y., and St. Andrew's, Andover, N. Y. Address: Alfred, N. Y.

✓ The Rev. Samuel A. Boney, formerly in charge of churches at Brownsville and Ripley, Tenn., is now rector of St. Mary's Church, Dyersburg, Tenn. Address: 108 N. King Ave.

The Rev. Alvin S. Bullen, formerly rector of St. John's Church, Warrington, Fla., will on August 20 begin work at Grace Church, Anniston, Ala. Address: 1010 Leighton Ave.

The Rev. Peter Chase, formerly chaplain of South Kent School, South Kent, Conn., will on September 1 become assistant minister at the Cathedral Church of St. John the Divine, New York. For several months until about August 15 he will serve as a staff officer and chaplain of the U. S. Coast Guard Reserve Training Center at Yorktown, Va., with the rank of Lieutenant Commander.

The Rev. John H. Evans, formerly rector of the Church of the Holy Cross, Troy, N. Y., will on September 1 become vicar of St. Matthew's Church, Paramus, N. J. Address: 455 Arthur Terr.

The Rev. Raymond G. Frost, who formerly served Trinity Church, Litchfield, Minn., and St. John's, Hutchison, is now vicar of the missions in Needles, Calif., and in Blythe. He has been appointed by Bishop Bloy to spearhead the expansion of the diocese of Los Angeles in the Colorado River Valley, exploring the possibilities for a more extensive program in the newly developed population centers between the two communities.

✓ The Rev. Reinhart B. Gutmann, who has been serving as executive director of Neighborhood

House, Milwaukee, will on September 15 become executive director of Friendship House, 619 D St. S. E., Washington 3, D. C. He served for 15 years at the Episcopal City Mission in Milwaukee, extending the outreach of old St. Stephen's Church to the community and building Neighborhood House into a strong Community Chest agency.

Fr. Gutmann is resigning also as executive secretary of the diocesan department of Christian social relations and as chairman of the provincial department of Christian social relations.

Friendship House, Washington's biggest settlement house, is not connected with the Episcopal Church. It is located within walking distance of the Capitol in a neighborhood undergoing profound social change. The residents are 66% Negro. Quite a few lawyers, diplomats, and Congressmen live in the area. A restoration movement has also been going on for a number of years; young married people have bought inexpensive dilapidated homes and restored quite a bit of their former beauty.

✓ The Rev. Bayard Hancock, formerly Episcopal chaplain at the University of Rhode Island and vicar of St. John's Church, Saunderstown, R. I., is now rector of St. Mark's Church, Ashland, N. H., and the Church of the Holy Spirit, Plymouth. Address: Highland St., Ashland.

✓ The Rev. Cyril P. Hanney, formerly rector of Trinity Church, Anoka, Minn., is now vicar of Good Shepherd Church, Bonita, Calif.

✓ The Rev. Ellwood Hannum, priest of the diocese of Central New York, has for some time been chaplain of the Sisters of St. Margaret, New Hartford, N. Y. Address: St. Barnabas' House, Jordan Rd., New Hartford, N. Y.

✓ The Rev. William A. Howard, formerly in charge of St. James' Church, Watkins Glen, N. Y., will assist during the summer at Christ Church, Corning, N. Y. On September 13 he will go to the Monastery of the Holy Cross in West Park, N. Y.

Seminaries close for the summer, BUT—

the preparation of those who are called to the Sacred Ministry does not cease on that account.

A thousand, and more, young men go out during these summer months to gain practical experience in pursuits related to their future responsibilities. Clinical Training in hospitals, missionary work at home and overseas, service in camps and institutions the country over, are all regarded as part of their theological education.

To their "book learning" are thus added the test and practice of Christian truth in life.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Seawee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

U. S. Supreme Court, LL.D.; the Rev. Canon Theodore Wedel of Washington Cathedral, D.C.L.

University of the South — 83 received A.B.; 12 B.Sc.; 14 B.D.; 5 M.S.T.; four certificates of graduation in divinity. Honorary degrees: Dr. Hudson Strode, professor at the University of Alabama and biographer of Jefferson Davis, D.Lt.; Bishop Fraser, Coadjutor of North Carolina, D.D.; Bishop Gray of Connecticut, D.C.L.; J. Albert Woods, business executive, D.C.L. [see cover].

Early in June the cornerstone was laid for the Alexander Guerry Memorial Building, which will provide auditorium, classroom, and art gallery facilities. Vice chancellor Edward McCrady reported about 25 graduate scholarship awards at Sewanee and commented on two recent bequests of \$800,000 each:

"The Alston bequest [from the late Dr. and Mrs. Louis W. Alston] is for the School of Theology and has been allocated to endowment for faculty salaries. The Wilkins bequest [from the late Miss Georgia Mustian Wilkins] is for the College of Arts and Sciences and was intended by the donor to replace the Baker Scholarships on a permanent basis. These two great accessions make it fairly certain that we shall receive more than two million dollars in the current year, a new all-time record."

Honorary degrees given during recent commencement exercises included: Trinity College — The Presiding Bishop, S.T.D.; Yale — Bishop Sherrill, Retired Presiding Bishop, LL.D.; University of Southern California — Bishop Pike of California, LL.D. Bishop Donegan of New York was also given an honorary degree by Columbia University.

Resignations

The Rev. Dr. Raymond Lang, rector of the Church of the Epiphany, New Haven, Conn., will retire on July 31. Address: Box 73, Cornwall, Conn.

The Ven. Dr. Donald Wonders, archdeacon of the diocese of Ohio, has retired. Address: 14505 Clifton Blvd., Cleveland 7.

Births

The Rev. C. Roger Butler and Mrs. Butler, of St. Ann's Church, New Martinsville, W. Va., announced the birth of a son, Stephen Campbell Butler on January 30. Mrs. Butler's father is Bishop Campbell of West Virginia. On August 1 the Rev. Mr. Butler will become associate rector of the Church of the Ascension, Pittsburgh, Pa.

The Rev. Arthur R. Lynch and Mrs. Lynch, of St. Barnabas' Church, Bay Village, Ohio, announced the birth of their third child and second daughter, Leslie Ann, on May 23.

The Rev. Raymond R. Taylor and Mrs. Taylor, of Holy Trinity Church, South River, N. J., announced the birth of a daughter, Lois Frances, on May 18.

Restorations

Richard Lee Shacklett, Jr. was restored to the diaconate on June 7 by Bishop Blanchard of Southern Ohio, who remitted and terminated the sentence of deposition pronounced on June 1, 1956.

Marriages

Miss Carter Firestone Chapin, daughter of Mrs. Lawrence G. Chapin, of Asheville, N. C., was married on June 8 to the Rev. William G. Jarrell, vicar of St. George's Church, Houston, Texas. The couple will live at 1414 Underwood, Houston 25.

Miss Cecile Puryear, of Nashville, Tenn., and the Rev. Robert B. Rickard were married on June 16. On June 13 the Rev. Mr. Rickard was ordained to the priesthood and on July 1 he was installed as rector of Christ Church, Brownsville, Tenn.

Seminaries

The Divinity School in Philadelphia — The Rev. Dr. John E. Skinner, associate professor of philosophical theology, will be visiting professor of systematic theology at Crozer Theological Seminary, Chester, Pa., during the next academic year. He will teach the required courses in theology, which were offered by the late Dr. George W. Davis.

The Rev. Dr. John T. Townsend, vicar of St. Bartholomew's Church, Cranston, R. I., will become instructor in biblical languages and New Testament at the Divinity School in Philadelphia on September 1.

Seabury-Western — The Rev. Drs. Paul H. Elmen and Jules L. Moreau have been advanced from assistant to associate professor. The Rev. Dr. Moreau received a Ph.D. degree from Northwestern University in June. The Rev. Dr. Elmen

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CHURCH APPOINTMENTS

CHALICES, Ciboria, Pyxes. Sterling silver at half USA prices. List free. Mary Moore's customers can buy through her. Lists of used and new books free. Pax House, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins. 1755 Broadway, New York City.
*In care of The Living Church, Milwaukee 2, Wis.

IDEAS

WE ARE LOOKING FOR original ideas. Do you know of an unusual or effective way in which churches or Sunday schools can promote the spiritual interests of their communities and/or the churches' financial interests? We are an old-established (30 years) concern now specializing in the design and production of religious games and church supplies. If you have an original idea that could be used by us, let us hear from you, and if we use it to advantage, you will be suitably rewarded. Goodenough Woglom of N. J., Pengad Bldg., Bayonne, N. J., Division of Pengad Companies.

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ALTAR GUILDS: Linen by the yard, Dacron and Cotton for surplices, transfer patterns, threads, etc. Samples on request. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

FAIR LINENS — Imported, exquisitely hand embroidered, made to order to fit your altar and other beautiful embroidered Altar Linens. Church Linens by the yard including Crease Resisting Alb Linen. Mary Moore, Box 394-L, Davenport, Iowa.

POSITIONS OFFERED

WOMAN with background in religious education for sales position and correspondent. Submit resume when replying. Morehouse-Barlow Co., 14 E. 41st St., New York City.

SUPPLY: Month of August. Two Sunday Masses in exchange for use of vicarage. On Great South Bay, Long Island, near Smith Point Bridge to Fire Island. Saint Andrew's, Mastic Beach, N. Y., c/o Fr. Griffith.

MAN OR WOMAN, sell advertised items direct to clergy residing New York State, Ohio, Pennsylvania. Reply Box R-463.*

PRIEST, general assistant to rector in improving depressed area, New York City parish. (Prefer musician able to rehearse boys' choir.) Reply Box H-453.*

WANTED: HOUSEMOTHER at St. Mary's School for Indian Girls, Springfield, South Dakota. Write: Headmaster or call Springfield 156.

DIRECTOR CHRISTIAN EDUCATION. No Church Party members desired. Salary open. Grace Church, 1815 Hall Street, Grand Rapids 6, Mich.

WANTED: RESIDENT NURSE for small Boarding School. Salary basis, preparation and experience. Apply: Headmistress, The Hannah More Academy, Reisterstown, Maryland.

CATHOLIC PRIEST to supply for month of August. Rectory and Church on 7½ acres Blue Grass farm land. Close to swimming, fishing, boating, parks. Sixteen miles from Lexington. Reply: Emmanuel Parish, Route #1, Winchester, Kentucky.

CURACY Philadelphia area, moderate churchmanship. Opportunities for youth work and religious education. Reply Box M-460.*

BLUE RIDGE SCHOOL, St. George, Greene County, Va., housemother for 15 boys, ages 6 through 11. For information, write: W. D. Ansel, Headmaster.

POSITIONS WANTED

PRIEST, trained for hospital chaplaincy or team ministry, seeks immediate placement pending such openings. Excellent references. Could do locum tenens or longer if required. Reply Box C-461.*

ORGANIST-CHOIRMASTER, experienced, employed, wants Episcopal Church desiring progressive music program. Reply Box B-457.*

ORGANIST-CHOIRMASTER, M.S.M., finishing additional graduate studies, 40, desires full time position; emphasis on Eucharist, corporate worship, liturgical music; finest musical and liturgical experience. Reply Box B-455.*

PRIEST 45, (B.A., N.Y.U., B.D., U. So.) desires teaching position in Church-related school, preferably eastern seaboard, Junior High and High School grades. Sacred studies, English, History, French, Latin. Mstr. Cathedral Choir School, N.Y.C., 1941-1942. Parish priest 1942-1960. Graduate work in education, N.Y.U. Married, 4 children. Salary, \$4,300. Reply Box S-458.*

ACTIVE, ALERT, DEVOUT Churchman, 53, available, qualified, for parochial or diocesan business manager or assistant. Has been vestryman in four cities, lay reader, school superintendent. Excellent references, clergy and laity. Jesse A. Jewett, 2345 Perryville Ave., Pittsburgh 14, Pa.

ENGLISH MISSIONARY PRIEST, 42. Catholic, seeks temporary post (minimum one year) in America. Wide experience. Highest credentials. Free October. Whelan, Parish Church House, Huddersfield, England.

PRIEST, single, 35, Prayer Book Catholic, good preacher and pastor, desires small parish. Available October 1st. Reply Box L-464.*

"TOPS" organist-choirmaster; thorough. Accept proof? Reply Box B-445.*

VACATIONS

ROBINWOOD INN, Jackson, New Hampshire, in scenic White Mountain setting, offering fine food and hospitality.

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*In care of The Living Church, Milwaukee 2, Wis.

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- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 consecutive insertions; 17 cts. a word an insertion for 13 to 25 consecutive insertions; and 16 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rates as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH

The Living Church

will serve as acting rector of St. Peter's Church, St. George's Island, Bermuda, during the summer, returning the last week of August to be a speaker at the National Study Conference at Oberlin College.

The Rev. Dr. Reginald H. Fuller, professor of New Testament literature and languages and chairman of the graduate department at Seabury-Western, will lecture quite a bit during the summer — at the School of the Prophets in San Francisco, the Garrett Biblical Institute in Evanston, the national convention of the Swedenborgians at Lake Forest College, and at the summer school of the University of the South.

The Rev. Dr. William H. Nes, professor of homiletics and lecturer in pastoral theology at Seabury-Western, conducted conferences in the diocese of Maryland in June, collaborating with the Rev. Canon Ernest Southcott, Church of England. The Rev. E. Dargan Butt served as director of the Southern Town and Country Church Institute held in Valle Crucis, N. C.

Virginia Theological Seminary — The Rev. T. Hudnall Harvey, formerly rector of Grace Church, Sandusky, Ohio, will on September 1 become assistant dean at VTS. He will also be in charge of a program of education for the increasing number of older men entering the ministry. His teaching duties will be especially for this group.

Other Changes

The Rev. Donald D. Maitland, Episcopal chaplain to Harvard and Radcliffe, has been invited by the World Council of Churches to be a chaplain at its work project for youth in Klingberg, Schleswig-Holstein, Germany. The WCC will have about 50 summer camps in 30 countries this year.

The Very Rev. Sturgis Lee Riddle, dean of the American Pro-Cathedral Church of the Holy Trinity, Paris, and the Very Rev. Julian Bartlett, dean of Grace Cathedral, San Francisco, are exchanging pulpits for the month of July. Dean Riddle will preach in Southhampton, L. I., and Newport, R. I., before returning to Paris September 1.

Religious Orders

At a Solemn High Mass on June 15 Novice Ellen Elizabeth was professed as Sister Ellen Elizabeth of All Saints in the convent chapel at Catonsville, Md. Bishop Powell of Maryland pontificated and received the vows. The celebrant was the Rev. Granville M. Williams, Superior, SSJE, chaplain to the All Saints Sisters. Sister Ellen Elizabeth is from Philadelphia.

Church Army

Capt. William G. Avery, formerly in charge of St. John's Church, Needles, Calif., is now serving at St. Matthew's Church, Victorville, Calif.

Women

Mrs. Nathaniel W. Baker is now director of education at St. Paul's Church, Cleveland Heights, Ohio. Mrs. Baker headed the world politics program as a staff member of Western Reserve University in Cleveland.

Mrs. George Kinkaid, formerly director of religious education at St. James' Church, Painesville, Ohio, is now at work at Trinity Cathedral, Cleveland.

Mrs. John N. Vandemoer is now acting head of Bancroft School, Worcester, Mass. She is a graduate of Smith College, mother of four children, and a widow.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Robert M. Gamble, Sr., vestryman at Grace-St. Luke's Church, Memphis, Tenn., for 30 years, died June 8th, at Memphis. He was 78 years of age.

Mr. Gamble was born at Goodwater, Ala. He studied at Christian Brothers College, Memphis, and the University of Tennessee. In 1906 Mr. Gamble entered government service and worked on the Panama Canal project. He returned to the United States in 1914. Mr. Gamble was general agent emeritus of John Hancock Mutual Life Insurance Co.

Surviving are his wife, Minnie May Gamble, a son, and a daughter.

James William Scott, treasurer and vestryman of Trinity Church, Thomaston, Conn., for 40 years, died April 27th, at the age of 90.

Mr. Scott was born in Sheffield, England. He was elected Justice of the Peace for Litchfield County in 1924, and in 1927 was elected grand juror of the Town Court of Thomaston. Mr. Scott was employed as a foreman at the Seth Thomas Co., and retired in 1931.

Surviving are three daughters and seven grandsons.

Mildred K. Stock, a financial secretary of the diocese of Washington for 37 years, died June 3d, at the age of 80.

Mrs. Stock was born in Lewisburg, Pa. In 1925 she became a financial secretary of the diocese, and served until her retirement three years ago.

Surviving are three sisters, Mrs. Helen K. Winfield, Mrs. Hazel K. Copenhagen, and Mrs. Mary E. Hardie.

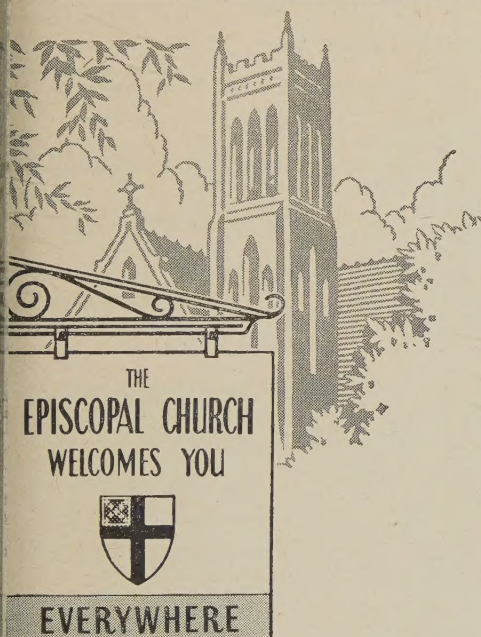
Ida Dulany Beverley Wellford, widow of William Harrison Wellford, died June 5th at her home at Warsaw, Va.

Mrs. Wellford was president of the Woman's Auxiliary of the diocese of Virginia from 1946 to 1950, and served as custodian of the United Thank Offering in the diocese of Virginia.

She is survived by two sons, Robert Carter Wellford, and Hill Beverley Wellford.

ATTEND SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS Wilmot & Fifth St.
Sun: HC 7:30, 9:30, 11:15, MP 9, EP 7; Wkdys:
MP & HC 7 daily, EP 5:45 daily, also HC Mon, Fri,
Sat 8, Wed 6:30, Thurs 9; C Sat 4:30-5:30

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. Charles Higgins, dean
1 blk E. of N-S Hwy 67
Sun 7:30, 9:25, 11

LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect
Rev. R. M. Wolterstorff, r; Rev. D. W. Gaines, Ass't
Sun 7:30, 9, 11; HC Tues thru Fri

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. NICHOLAS 17114 Ventura Blvd. (at Encino)
Rev. Harley Wright Smith, r;
Rev. George Macfarren, Ass't
Sun Masses: 8:30, 9:30, 11, Ch S 9:30; Adult
education Tues 8; Penance Fri 7 to 8 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. Near Civic Center
Rev. James T. Golder, r
Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat)
7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 4th St.
Rev. R. C. Rusack, r; G. F. Hartung, J. C. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC & EP

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
Mon thru Fri 7; Tues & Sat 9:30; HD 12 noon;
MP 6:45 (Sat 9:15), EP 6; C Sat 5-6

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Tharp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11 and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Don H. Copeland, r
Sun HC 7, 8, 10; Daily 7:30; Tues 6:30; Fri 10;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30; 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

Continued on next page

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ALL SAINTS CHAPEL
(Loop Center) 211 W. Madison
Wkdys: MP & HC 7:45; EP 5:15; HC 12:10 Mon,
Tues, Thurs; Lit & Ser 12:10 Wed; Lit, Int 12:10 Fri

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick, r
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Nearest Downtown & Vieux Carre)
1313 Esplanade Ave., Rev. Henry Crisler, r
Sun 7:30, 9:15, 11, 6; Wed 10; HD 7 & 10

PORTLAND, MAINE

ST. LUKE'S CATHEDRAL State Street
Sun 7:30, 9, 11; Daily 7:30 ex Mon 10:30; Thurs
6:15 & 9:30; C Sat 5

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Streets
Rev. MacAllister Ellis, Rev. Donald L. Davis
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;
C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr
Sun 7:30, 9 (sung), 11 MP HC & Ser; Daily 7
ex Sat 8:30; C Sat 5, Sun 8:30

MARBLEHEAD, MASS.

ST. MICHAEL'S Washington St. at Summer
Rev. David W. Norton, r
Sun 8 & 11. Church built in 1714.

GULFPORT, MISS.

ST. PETER'S-BY-THE-SEA 3100 W. Beach Blvd.
Rev. Frank W. Robert, r
Sun HC 7:30, 9, 11 1S, MP; HC Thurs & HD 9:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. R. S.
Hayden, canon; Rev. R. E. Thrumston, canon
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH Maryland Pkwy. at St. Louis
Rev. Tally H. Jarrett, Rev. Robert H. Cochrane
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church In New Hampshire
Rev. Donald H. Marsh, r
Sun 8 HC, 10 HC 1 & 3, MP 2 & 4; C by appt

NEWARK, N. J.

GRACE Broad and Walnut Sts.
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c
Sun Masses 7:30, 9:15 (Sung); Daily (ex Fri) 7:30;
Fri 9:30; HD 7:30, 9:30; C Sat 11-12, 5-5:30,
7:30-8

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL 3d & Phila. Blvd.
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main Street at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7; Thurs & Sat 10; C Sat
4:30-5:30 & by appt

IDLEWILD INTERNATIONAL AIRPORT NEW YORK, N. Y.

ST. JOHN'S 109th Ave. & 134th St.
South Ozone Park, L. I.
Sun 7:30, 9:15, 11; Holy & Saints' Days 6:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S;
Weekdays: HC Tues 12:10; Wed & Saints' Days 8;
Thurs 12:10; EP Tues & Thurs 5:45. Church open
daily for prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Sundays 11
All services and sermons are in French.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 9; Daily as anno; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8;
also Wed 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 10 (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30; EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

NEW YORK, N. Y. (Cont'd)

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, 10:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15:15
minutes before HC, Int 12 noon, EP 8 ex Wed 6:15,
Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry Street
Rev. C. Kilmer Myers, v; Rev. M. O. Young, p-in-charge
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily: HC
7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
& by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. C. Kilmer Myers, v; Rev. Wm. Wendt, p-in-charge
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex 7:30
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

MOREHEAD CITY, N. C.

ST. ANDREW'S Rev. E. Guthrie Brown, r
Sun HC 8, Ch S 9:30, MP & Ser 11 (HC 1S); HD HC
11 (as anno)

TULSA, OKLA.

TRINITY 501 So. Cincinnati Ave.
Rev. Curtis W. V. Junker, r
Sun: HC 7, 8, HC or MP (Family Service) 9, HC 11
or MP 11; Wkdys: HC 7 Tues & Wed; 12 noon Sat
Mon, Thurs, Fri, MP 9; EP 4:45 daily

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Daily ex Sat HC 7:45, (Fri 12:10,
Sat 9:30); Daily EP 5:30; C Sat 12

ALEXANDRIA, VA.

GRACE 3601 Russell Rd.
Rev. Edw. L. Merrow, r; Rev. H. H. Thomas, Jr., c
Sun 7:30, 9, 11 & Daily

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' (near) The Greenbrier
Rev. Edgar L. Tiffany
Sun 8, HC; 11 MP & Ser (1st HC)



CHURCH OF THE REDEEMER, ROCHESTER, N. H.